

With regard to the potentialities of the Masai as a tribe, it must be borne in mind that the total population of the Masai in the Masai Reserve numbers no more than 42,000. Of these, it may be assumed that about 20,000 are males of all ages, while some 4,000 are women. Taking the proportion normally maintained among other native tribes, for which more accurate statistics are obtainable, it is found that approximately 10,000 males are boys under the age of the Masai men, while the remaining 3,000 are adults. It will thus be seen that the tribe under consideration is relatively small in regard to population, and that, therefore, specialization will be necessary if the attributes of the tribe are to be utilized to their fullest capacity.

Sufficient has already been said of the conservatism and stolidity which are the dominating characteristics of the Masai. The state of ill-health in which both young and old live has proved a barrier to progress which has retarded all efforts made in the past to introduce development on civilized lines. The only measure which has attained to any degree of success in the establishment of trading centers, where a carefully controlled trade has opened the eyes of the Masai to a small extent to the advantages of imported articles, and has caused some desire on their part to invest a proportion of their customary capital in trade goods. Even so, it appears that they have not been induced to do anything more progressive than deer, sugar, and honey in the way of food, and such imported articles as umbrellas, blankets, cloths, shooting, knives, axes, and cooking pots. They are still in a most primitive state.

The semi-military organization which has been handed down by their ancestors is still preserved, and continues to act as a deterrent to any innovation. Now that wars are ended, the Masai have nothing to occupy their attention, and it is this fact that has rendered it necessary to consider the possibilities of developing their untapped resources along a definite line of policy, rather than to adopt merely normal administrative measures, which has been an occasion among the other tribes of the Protectorate. Of their own free will, the Masai will do nothing except fight with the weapons they know, and the young men of heretofore almost twenty-five years of age have now no occupation of any description. It is on behalf of these youths, the Masai, that the first steps in the necessary policy must be taken.

It is known that, by their training from their earliest years, the Masai are experts in the handling of stock. Each boy has been accustomed to herd hundreds of head of cattle since the days when he started to walk, and there is probably no other nation in the world that can boast such a command of success in this branch of knowledge. But, other circumstances and the consumption of the status of warrior, the youth leaves the care of stock to younger boys, and his ability in this direction is thereby wasted.

It is said that about fifteen per cent. of the Masai of the Masai Reserve are employed by various farmers in herding cattle, but, even to this extent, the value of their services is largely discounted by the opinion which they show to the performance of work which they consider to be derogatory to their dignity—and the limits of what is not considered are very materially confined. Masai labor of any kind is regarded as objectionable, and the Masai are physically incapable of carrying loads. But, if they are given a wage high enough to satisfy their avarice, if they are considerably trained, and if they regard the climate of their employer's land as suitable, they cannot be improved upon as cattle herds.

In normal times, the number of natives in the Protectorate who would make use of this class of labor is not large, and the demand for public purposes is smaller still, while the utility of the Masai as a whole in this connection is greatly discounted by their dislike of working for a European whom they do not know, and by the weakness of their constitution, which renders them unsuitable for work in a restricted area only. In order to make the Masai suitable for general employment even as cattle herds, therefore, it is necessary either to alter their consumption of their dignity so as to make their services of more general application, or else to limit on their performing for a smaller remuneration the work that they will consent to do.

This is in agreement with observations on the birth-weight of Kikuyu children by Anderson, G. V. (1929). The rate of increase in weight is roughly similar for the first ten months, but thereafter the Kikuyu increase much more slowly than English or American and are about 8 lbs. lighter at 30 months. We have no data regarding the birth-weight or rate of increase of Masai infants.

In Graph 4 the weights of Kikuyu and Masai males are compared with English standards. The Masai male is uniformly heavier than the Kikuyu, but lighter than the English. The difference between Masai and Kikuyu becomes more marked after the age of 15 years, and at the age of 20 the Masai average 23 lbs. more. The difference between Masai and Kikuyu females (Graph 5) is even greater, the Masai approximating to the English standards. The average weight of Masai women in the 21-25 age group is 27 lbs. above that of Kikuyu women. It is noteworthy that Masai of both sexes show, on the average, a decrease in both height and weight after the 25th year. A similar decrease occurs in the Kikuyu, but not until the next quinquennium. Early senility appears to be common to both tribes.

In addition to being superior in height and weight, the Masai are typically larger in the chest and smaller in the abdomen than the Kikuyu. (Appendix II, Tables V and VI.)

Strength.—Average dynamometer readings at different ages are compared in Graph 6. From the earliest age the Masai give evidence of superior strength. At the maximum the males achieve an average hand pressure of 85-9 lbs., which is 30 lbs. more than the maximum for Kikuyu males. The Kikuyu male shows a strength which, indeed, is just equal to that of the Masai women, and is only at the maximum about 10 lbs. greater than that of Kikuyu women. This evidence of inferior strength on the part of the Kikuyu, especially the male Kikuyu, is supported by what we know regarding his very low capacity for work and power of endurance. Unfortunately, we have no information as to capacity for work in the Masai.

(c) Clinical Observations—Incidence of Disease.

Signs of malnutrition and symptoms suggestive of rickets are common among Kikuyu children, the males particularly being affected. Few cases of early rickets at the typical age came to the field worker's notice, but signs of late rickets were commonly observed in this tribe. Thus, of 1,225 boys examined, 830 (68 per cent.) had some obvious deformity such as genu valgum, genu varum, flat feet, scoliosis, bending of the costochondral junctions, rickety rosary, or cranial bowing.

It is known that yaws produce bone deformities of many kinds, and it is, therefore, important to know what part of the above deformities may be attributable to yaws. There are no reliable figures showing the general incidence of yaws in children. Philip (1927, 1) gives the incidence amongst school children in one district as about 15 per cent., but this figure is not applicable to the general

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of blood for phosphorus determinations, 15 gm. ura being given in each case :—

Urea Concentration Tests.

Inorganic P.		Hours after administration of urea.			
		1.		2.	
Urea case.	Mg. per 100 c.c.	Urine vol.	Urea.	Urine vol.	Urea.
		c.c.	%	c.c.	%
1	4.17	310	0.65	130	2.34
2	4.72	200	1.16	80	3.00
3	4.06	102	1.00	72	4.00
4	5.30	115	2.00	70	4.37
5	6.02	416	0.78	80	2.00

It will be observed that the concentration of urea is within normal limits, being in all cases over 2.0 per cent. in the second hour (the accepted standard, Maclean, 1924). Hence the very high blood inorganic phosphorus in ulcer cases cannot be attributed to renal insufficiency. The general fact of an increase is, however, in agreement with what we have seen to occur with diets ill balanced in having an excess of phosphorus and deficiency of calcium.

(c) *Sugar tolerance.*—In 34 subjects, of whom 16 were ulcer cases, the sugar tolerance was investigated. Tests were also made on three Europeans as a control against the possible effect of climatic conditions.

The detailed results are given in Appendix 3. Graph 11 shows the nature of the results obtained. It will be seen that the Europeans conform fairly closely to the standard curve. The natives, on the other hand, show a distinct lag. This is in agreement with tests on Indians by Bhatis and Coello (1925), who found that those accustomed to a vegetarian diet, chiefly carbohydrate, showed a lag in the rate of return to normal after injection of glucose. There is little difference between the curves for ulcer and non-ulcer cases.

(d) *Blood pH and alkali reserve.*—It was intended to investigate the pH and alkali reserve of the blood but, owing to delay in the transit of apparatus, the work had just begun when Dr. Henderson became ill. The only available data are a few preliminary observations on the pH, which showed no marked deviation from the normal.

(e) *Blood pressure.*—Blood-pressure estimations were made on a number of Kikuyu, both on indoor and outdoor work, and on ulcer cases. With these were compared estimations on natives belonging

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to other similar tribes, on Masai and on Europeans. The following table summarises the results:—

Blood-pressure—mm.

Tribe.	Kikuyu in-doors	Kikuyu out-doors	Kikuyu all	Others in-doors	Others out-doors	Others all	Masai	Europeans	Ulcer cases
Number	40	14	54	31	15	46	28	18	31
Average age	29	28	28	34	32	32	28	29	19
Systolic	110	119	112	111	123	118	117	118	96
Diastolic	76	82	77	79	87	82	79	75	64
Pulse P.	34	37	35	31	36	33	34	41	35
Weight, lbs.	127	130	128	132	138	135	133	—	—

The figures for Europeans correspond fairly closely with the normal standard, with a tendency to be slightly low. This is in agreement with other observations (Breinl and Young, 1919-20; Roddis and Cooper, 1928; Fleming, 1924). The ulcer cases are definitely lower than non-ulcer, and statistical analysis showed the difference to be significant. There is, however, a difference in average age between the two classes, which may account for at least part of the difference in blood pressure. Analysis of the data shows that there is little difference between ulcer cases over 20 years of age and those under 20, the former giving an average of 99 mm. and the latter 96. It is probable, therefore, on the whole that blood pressure may tend to be low in ulcer cases. It is most likely that this depends not so much on the ulcer *per se*, as on the lowered vitality and restricted activity of the patients.

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(f) *Blood cell counts.*—Cell counts were made on 28 ulcer cases with 21 non-ulcer cases and eight Europeans as controls. The results were as follows:—

	Europeans.	Non-ulcer natives.	Ulcer cases.
Leucocytes	10,725	9,590	11,978
Erythrocytes	5,823,000	5,590,000	5,087,000
Hæmoglobin	91.5%	86.6%	81.2%
Colour index	0.95	0.92	0.88
Polymorpha	64.5	47.0	41.0
Lymphocytes	27.5	41.0	45.0
Large mononuclears	4.2	4.2	7.1
Eosinophiles	4.0	7.1	5.1

There was a lymphocytosis in all natives, ulcer and non-ulcer cases. In ulcer cases the hæmoglobin was somewhat low, but the difference is probably not significant. A diminution in polymorpha and increase in eosinophiles has been observed by others in Europeans in the tropics (Breinl and Young, 1919-20).

(v) Conclusions.

In all these blood examinations, the only outstanding point of difference between ulcer and non-ulcer cases is the high inorganic phosphorus in the blood in ulcer. It is of interest to consider the calcium and inorganic phosphorus results together:—

	Serum calcium, mg. per 100 c.c.	Inorganic phosphorus, mg. per 100 c.c.
European standards ..	10.0 to 10.5	3
Europeans in Kenya ..	11.4	3.43
Non-ulcer natives ..	9.4	3.68
Ulcer cases ..	9.7	4.55

It appears very unlikely that the alteration in balance of calcium and phosphorus in the blood of the natives should be in any way due to environmental influences, since both elements are increased in approximately the same proportion in Europeans. We have already seen that a shift in the direction of high phosphorus, low calcium, occurs in experimental animals on diets containing an excess of phosphorus and deficient in calcium, and the lack of balance in the native dietary, which is closely similar to these experimental diets, would suffice to explain a high phosphorus and low calcium content in the blood. It does not, however, explain the difference between ulcer and non-ulcer cases, for the ulcer cases are so much higher in inorganic phosphate than the non-ulcer that their calcium would be expected to be significantly lower. Instead of being lower, it is at least as high.

It would be of great interest to know whether in the individual case a rise in calcium or phosphorus occurs subsequently to the development of ulcer, and also whether any change occurs in the form in which calcium is present in the blood. It has been suggested by Greenwald and Gross (1925) that part of the calcium may normally be held in solution in the blood as calcium phosphate, which would be physiologically inert. An increase in this fraction might be thought to occur. Further, Ashford and Hernandez (1926), in analyses of the blood of over 500 subjects in Porto Rico, report that blood calcium is low, relatively to accepted standards, especially in cases of "nutritional unbalance," and that the decrease is chiefly in the diffusible fraction.

It is stated that tropical ulcer cannot be produced by experimental inoculation of the characteristic organisms unless an artificial necrosis of the skin is first produced. (Blanchard, 1914; Breinl, 1915.) It does not occur in Europeans, according to Edge (1921), except where the diet is restricted. It would be of the greatest interest to know whether it could be experimentally produced by inoculation of the organisms into animals in which the composition of the blood had first been altered by feeding an ill-balanced, high phosphorus, low calcium diet.

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TABLE II.

Heights and Weights—Kikuyu and Masai Females.

Kikuyu Females.				Masai Females.			
Age.	No.	Average height Inches.	Average weight lbs.	No.	Average height Inches.	Average weight lbs.	Age.
2	12	35.5	23.6	—	—	—	2
3	13	36.9	26.8	6	36.0	25.7	3
4	11	38.6	31.3	6	38.7	31.3	4
5	24	42.9	35.5	9	40.5	32.6	5
6	39	45.2	41.9	17	43.6	37.9	6
7	35	46.9	43.5	13	45.8	42.5	7
8	42	47.7	46.6	12	48.5	50.1	8
9	42	49.2	48.7	18	50.0	52.2	9
10	52	50.0	53.5	14	52.9	64.4	10
11	60	52.0	57.2	17	54.1	64.4	11
12	48	53.2	62.1	11	56.2	71.3	12
13	49	54.7	66.2	9	56.9	73.1	13
14	29	56.5	72.7	8	58.8	82.6	14
15	47	57.8	78.9	9	61.5	104.6	15
16	55	58.9	85.5	11	61.8	103.0	16
17-18	254	59.4	92.1	16	62.1	114.2	17-18
19-20	397	59.7	94.1	41	62.7	119.6	19-20
21-25	441	60.2	100.6	99	62.8	127.4	21-25
26-30	188	60.2	99.9	61	61.8	117.9	26-30
31-40	100	59.7	94.2	132	61.8	113.8	31-40

TABLE III.

Average Dynamometer Records—Males.

Kikuyu Males.			Masai Males.		
Age.	No.	Dyn. record.	No.	Dyn. record.	Age.
Years.		lb.		lb.	Years.
6	17	18.2	6	22.0	6
7	47	22.5	11	26.3	7
8	82	24.4	11	27.6	8
9	96	28.0	18	35.2	9
10	94	30.0	17	36.6	10
11	79	33.0	18	40.0	11
12	91	34.1	24	46.9	12
13	59	37.9	18	46.1	13
14	56	41.6	20	52.9	14
15	63	46.0	19	54.5	15
16	80	48.2	9	66.3	16
20	150	58.1	29	88.8	20
21-25	150	58.7	90	87.7	21-25

TABLE IV.

Average Dynamometer Records—Females.

Kikuyu Females.			Masai Females.		
Age.	No.	Dyn. record.	No.	Dyn. record.	Age.
Years.		lbs.		lbs.	Years.
6	24	22.3	2	22.5	6
7	25	23.1	5	19.6	7
8	34	24.8	12	24.5	8
9	40	24.3	16	28.0	9
10	50	27.2	14	33.6	10
11	61	29.5	17	34.6	11
12	49	30.5	11	39.0	12
13	48	35.7	9	36.1	13
14	31	37.3	8	42.0	14
15	46	37.8	9	49.4	15
16	49	38.1	11	45.4	16
20	92	46.0	44	56.6	20
21-25	100	49.2	99	59.1	21-25

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TABLE V

Average Measurements of Chest and Abdomen in Kikuyu and Masai Males.

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Kikuyu Males.				Masai Males.			
Age.	No.	Chest.	Abdomen.	No.	Chest.	Abdomen.	Age.
Years.		Inches.	Inches.		Inches.	Inches.	Years.
6	33	21.8	21.1	6	22.6	21.2	6
7	54	22.8	22.1	10	24.3	21.9	7
8	82	23.6	22.8	6	24.5	23.0	8
9	97	24.3	23.0	12	25.0	22.6	9
10	95	25.0	23.5	13	25.2	22.7	10
11	79	25.5	23.8	14	26.0	22.8	11
12	91	26.1	24.3	22	25.9	22.8	12
13	59	26.6	24.8	18	27.3	23.7	13
14	56	27.7	25.4	19	28.1	24.8	14
15	63	28.9	26.2	16	29.2	25.5	15
16	80	29.8	27.0	7	31.4	27.1	16
21-25	150	32.2	28.7	65	34.3	29.6	21-25

TABLE VI.

Average Measurements of Chest and Abdomen in Kikuyu and Masai Females

Kikuyu Females.				Masai Females.			
Age.	No.	Chest.	Abdomen.	No.	Chest.	Abdomen.	Age.
Years.		Inches.	Inches.		Inches.	Inches.	Years.
6	40	22.5	21.8	4	21.4	20.7	6
7	36	22.4	21.9	4	22.4	20.1	7
8	41	22.8	22.2	6	22.9	21.9	8
9	43	23.4	22.2	9	23.7	21.8	9
10	51	24.2	22.8	4	25.8	22.9	10
11	61	24.7	23.5	10	25.7	22.9	11
12	49	25.6	24.1	6	26.1	23.4	12
13	48	25.9	24.4	8	25.7	23.3	13
14	31	27.2	25.2	5	26.9	23.8	14
15	46	28.3	25.6	5	28.4	24.6	15
16	49	29.2	26.0	10	30.1	26.3	16
21-25	100	31.0	28.7	70	32.7	29.0	21-25

TABLE VII.

*Condition of Kikuyu and Masai Children.
Age Group I.—Up to and including 7 years.*

		Very Good.	Good.	Fair.	Poor.	Bad.	Very Bad.
Kikuyu boys—	Per cent.	7.3	16.4	32.4	29.8	12.2	1.9
No. examined ..	.. 262	19	43	85	78	32	5
Kikuyu girls—	Per cent.	28.8	30	23.9	13	3.7	0.6
No. examined ..	.. 347	100	104	83	45	13	2
Masai boys—	Per cent.	63.2	18.4	10.5	7.9	—	—
No. examined ..	.. 38	24	7	4	3	—	—
Masai girls—	Per cent.	66.7	23.1	10.2	—	—	—
No. examined ..	.. 39	26	9	4	—	—	—

Age Group II.—8-11 years.

Kikuyu boys—	Per cent.	3.5	12.8	36.3	32.2	11.1	4.1
No. examined ..	.. 634	22	81	230	204	71	26
Kikuyu girls—	Per cent.	16.7	26.1	30.9	21.1	4	1.2
No. examined ..	.. 582	97	152	180	123	23	7
Masai boys—	Per cent.	47.4	26.3	15.8	10.5	—	—
No. examined ..	.. 19	9	5	3	2	—	—
Masai girls—	Per cent.	46.6	26.7	16.7	6.7	3.3	—
No. examined ..	.. 30	14	8	5	2	1	—

Age Group III.—12-16 years inclusive.

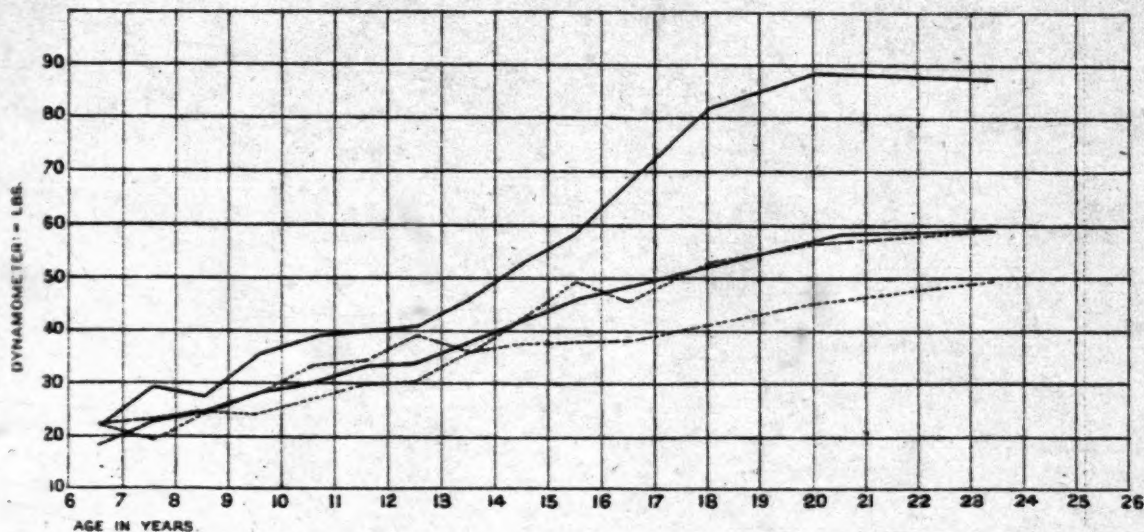
Kikuyu boys—	Per cent.	9.1	17.4	35.6	24.4	10.7	2.8
No. examined ..	.. 430	39	75	153	105	46	12
Kikuyu girls—	Per cent.	24.9	33.1	25.3	12.7	2.9	1.2
No. examined ..	.. 245	61	81	62	31	7	8
Masai boys—	Per cent.	100	—	—	—	—	—
No. examined ..	.. 3	3	—	—	—	—	—
Masai girls—	Per cent.	38.5	46.2	7.7	7.7	—	—
No. examined ..	.. 13	5	6	1	1	—	—

14: Orr & Gilks D-4 (no date) 1931 FL12 Masai
Kikuyu FL10

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GRAPH 6.

Graph comparing strengths of Masai and Kikuyu.



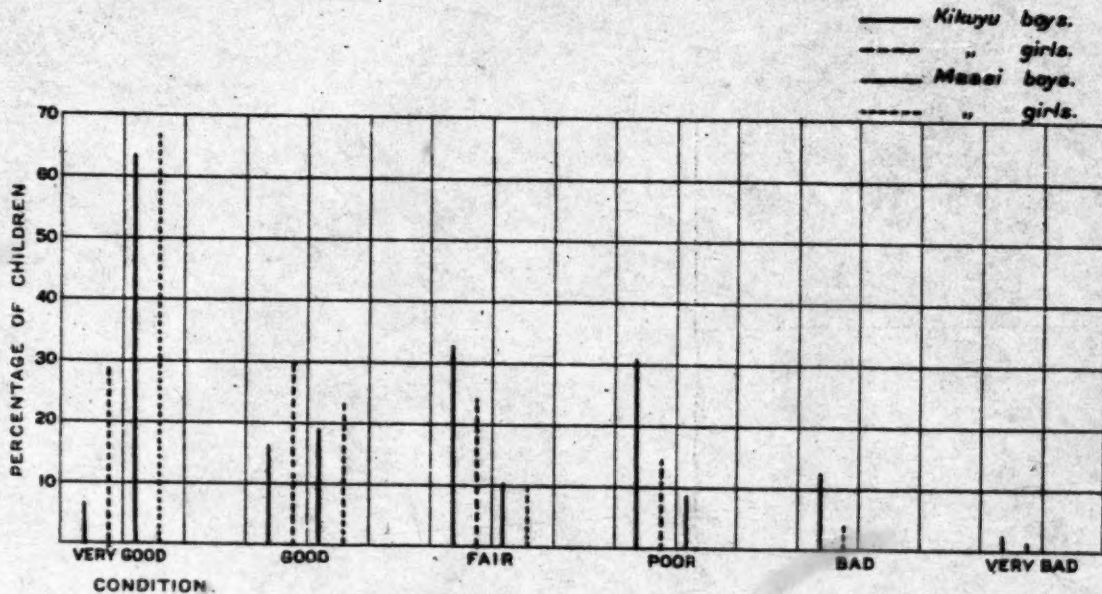
— Masai males.
- - - - - " females.
— Kikuyu males.
- - - - - " females.

[End Graph F]

14:Orr & Gilks D-4 (no date) 1931 FL12 Masai FL12
Kikuyu FL10

GRAPH 7.

Graph showing condition of Masai and Kikuyu children
Ages up to and including 7 years.



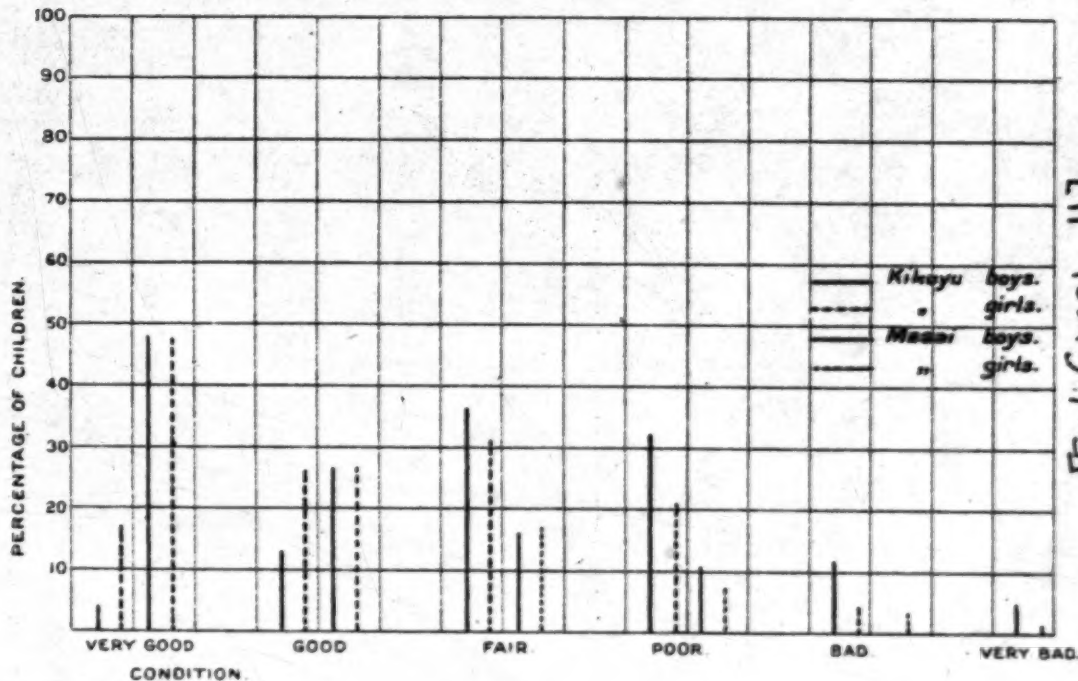
[End Graph G]

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14:Orr & Gilks D-4 (no date) 1931 FL12 Masai FL12
Kikuyu FL10

GRAPH 8.

Graph showing condition of Masai and Kikuyu children
Ages 8 to 11 years inclusive.



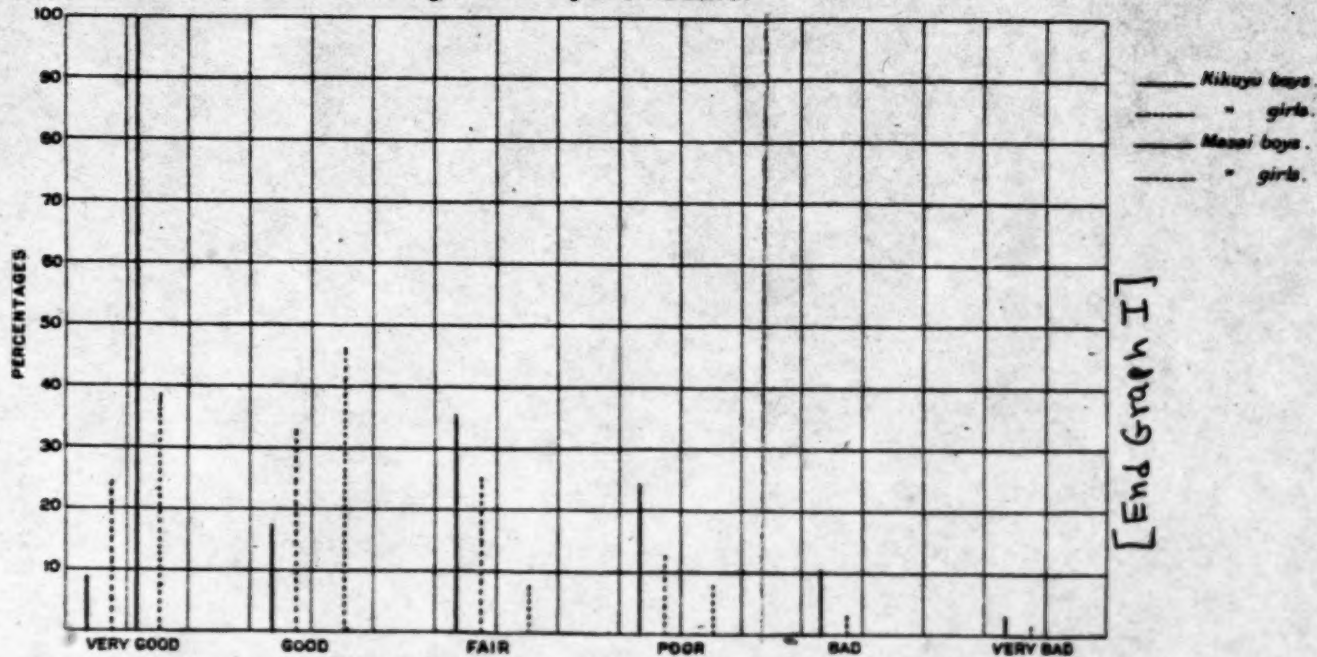
[End Graph H]

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14: Orr & Gilks D-4 (no date) 1931 FL12 Masai FL10
Kikuyu FL10

GRAPH 9.

Graph showing condition of Masai and Kikuyu children
ages 12 to 16 years inclusive.



[End Graph I]

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619 After a battle of the Masai among themselves, the conclusion of
728 peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and sandal thongs. This is called etabaschage megitin = exchange of skin capes.

726 The length of the stretches covered on war expeditions, in com-
701 parison to that of their neighbors carrying on agriculture, is often
484 astonishing. Performances of 60 to 80 kilometers a day, three or four days in succession, are by no means exceptions. [redacted] considers,

[702] however, that the training of warriors consist of searching, that,
[276] aside from their weapons, they carry nothing else, and before their marches, as well as during them, they partake copiously of stimulants, their performances in no way exceed those of a German infantry

troop. The tales of the caravan people relate miraculous things about the speed and endurance of the Masai warriors, and even European travelers have contributed to the spread of this legend in that they compare the physical performances of the Masai with those of the Europeans in the tropics. The untenableness of such a comparison is obvious. One also often hears how the Masai are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a gourd bottle of water on their

long migrations. The Masai, however, knows perfectly every little spot of the steppes, he knows every rocky basin, every tiny spring, he also knows where an apparently dry brook bed carries subterranean water. Where water has collected in old hollow trees, and especially in baobabs, this is accessible to him through a series of steps made

[324] out of foot-long taps bored in horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited by their water content to quench thirst. They serve him, /104/ just as

701 the wild honey, not infrequent in the steppes, also serves as food on the
182 march. A cuckoo bird, the honey indicator (Cuculus indicator, called
222 en johoroi by the Masai), leads the Masai to the concealed honey holes.

[825] As soon as it sees human beings it calls with a strident sound and then
[36] flies slowly to the nearest honey place, to which the people follow it in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the chewed comb, whereupon the bird, after

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If we summarize the traits outlined above, there results, on the one hand, the fact that the character of the Masai in general reveals the same virtues and vices as that of other primitive peoples, but then also that the Masai are definitely to be counted among the better half of these peoples.

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The following little story, which a man from the Kilimandcharo area of Moschi once told me, shows how the Negroes illustrate the character of the Masai. "It was many years ago when we still fortified the area well with ditches and thorn hedges and the few approaches were both made hidden and well guarded. One day a couple of our people went into the steppe to see whether an elephant had fallen into the trap pit made there. There in the bush they found an old, sick Masai near starvation. Full of compassion, they took him home with them, where he gradually recovered. The convalescent seemed filled with gratitude and swore eternal friendship toward his benefactors when he departed to seek out his kraal again. A few days after his departure the war cry of our people suddenly resounded one night throughout the area. The Masai had come to make war on us, led by that old man who during his stay here had become familiar with the roads and bypaths and who owed his life to us."

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Astonishment, depending on its degree, is expressed by a more or less wide opening of the eyes and the mouth, as well as by a simultaneous raising of the eyebrows.

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A feeling of shame is manifested by a darkening of the skin of the face and often also the throat, corresponding to the "blushing" of the white race. In order to express indignation one looks at the other with wide-open, staring eyes often cast slantwise. One observes the same in the case of obstinate children.

In reflection the forehead is wrinkled longitudinally and often also transversely in its middle section.

To express ill-humor, depression, anger because of loss, etc., one scratches the head bent to one side -- usually to the left -- with the right hand and thereby wrinkles the forehead transversely above the root of the nose.

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152 In contentment the eyes sparkle, and there is a happy expression on the face.

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181 The stubborn one often presses his lips together tightly. In lying, especially in stiff-necked lying, the one concerned usually exhibits a well-played /122/ candor and the absence of any trace of consciousness of guilt, which often increases to the point of indignation, as though over an unjust suspicion. The Masai shows here a great talent for acting, which he probably has in common with most of the dark-skinned African races. Even when he sees himself convicted and has gained the impression that the judge or master is convinced of his guilt, he does not stop lying, but often persists for a long time in the behavior just described. More rarely his look gradually becomes uncertain, the eyes blink, the skin darkens somewhat, the voice becomes husky and somewhat hoarse and his facial expression says approximately: "Now nothing more will help!"

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152 As a sign of contempt one spits before the one held in contempt. More rarely among men, but commonly among women, the same feeling is expressed by pushing out the lips and lower jaw and simultaneously extending the head forward.

The feeling of disgust is manifested by spitting.

[47] An extreme degree of fear is shown by a blanching of the skin, especially of the face, trembling of the hands, trembling in the voice, blinking of the eyes, which move unsteadily toward the sides, whereby the head either stays still or is turned in the direction of the eyeballs.

[522] Laughter often increases to a pitch that brings tears to the eyes.

In order to indicate that one is not in a position to do or to prevent something, or to protect oneself or a friend from a loss, to convince someone of the truth of one's words, one shrugs one's shoulders, turns the elbows inward, spreads the hands out, and opens the palms while raising the eyebrows.

Petulant children make a face as though they intended to start to cry.

/135 cont./

XVI.

000 Clothing and adornment. -- Cloth materials. -- Leather dressing. -- The individual articles of clothing. -- "Beautifying" the body, head hair, beard, body hair. -- The hair style of the warriors. -- Painting of the face and body. -- Caustic and incised decorative scars. -- Teeth. -- Fingernails.

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[439] Cloth materials, such as the caravans from the coast engaged in the ivory trade in the Masai steppe take along trade goods, have not yet ever really succeeded in being adopted among the Masai.

For the trade this is, of course, regrettable, but for one who comes into frequent, daily contact with the people it is really fortunate, for there is scarcely an uglier and more repulsive sight than a native decked out as completely as possible in European clothing, especially if one sees him thus amidst his fellow tribesmen in their traditional garb exactly suitable for them. Not only is the eye offended, however, but also the nose and further many another. One should merely consider that the people have never learned how to manage with such clothing and that generations will pass before its use has to a certain extent become part of their flesh and blood.

[296] /136/ A cleansing of the things therefore does not occur and likewise the regular drawing off and on. The native hangs on his body whatever he gets and keeps it on until it falls off by itself, so to

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[47] speak. Naturally he always stinks and as a rule also harbors all kinds of vermin. One day I met with a European caravan a Masai youth whose former master had departed some six weeks previously and, upon leaving, had given him a pair of shoes. The boy told me quite innocently that he had put the shoes on at the time and had never removed them since! The people of the caravan, European and Colored, confirmed this statement. Such aesthetic aberrations are very rare exceptions among the Masai, however. Every sensible person disdains bedecking himself with such trash, and that boy would also /III. 48 appears here/ come to his senses again when the shoes were in shreds. From then on I always saw him only in Masai dress.

/189 cont./

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For gonorrhea they use a whole number of medicaments, to some of which they attribute only or chiefly a diuretic effect, to others a healing effect as well. The principal remedies are the following: decoction of the bark of ol jani 'nyaji (Embellia bilimandharica), often mixed with calf urine; furthermore of on sagararam (Banksia reticulata), ol dehami (Acacia cf. variegata Schwth.), ol mukutan (Albizia anthelmintica) and ol ginal (?); a root decoction of the latter is also used, as well as of ol eruido (Cleome squigridalis Gilg.), ol amamial (Cordia tomentosa Engl.), ol duntat, and, finally, decoctions of the dried root bark of o'remit (Salvadora peruvica) and of the wood of a Rhus species (ol masigle heta), which is regarded especially as a diuretic.

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/184/ For cystic catarrh one drinks a weak decoction of the root of o'remit (Salvadora peruvica).

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A bark decoction of ol dimig'moni (Pappia capensis) is regarded as an aphrodisiac for men, one made out of ol mukutan (Albizia anthelmintica) for women. The bark of the trees ol giletti (Acacia alysiatica) and ol ekhosi, used as seasoning for meat broth, is supposed to have the opposite effect among the warriors.

[263]

These last two remedies, however, are by no means regarded as sedatives, but, on the contrary, as stimulants. The people explain the effect ascribed to them here with the words: the warrior does not like the odor of the girl, by which probably a specific lupul urine /milk of urine/ more or less clinging to the clothing of all women is to be understood.

• [147]

Nerve Allments

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[164]

With headache (edj ga ol o'nyaji) a bliner is produced on each of the temples and on the nape with the fine twiler (ol hime) rubbed hot; more rarely one ties a cord rather tightly around the forehead and the occiput. The latter remedy is not peculiar to the Masai, but has been adopted in places from other peoples.

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[164]

For narsche (edj ga ol gila) one pours warm butter into the ear.